

tive wind-up for farm workers of the Yuletide Festival. Where these Plough Services have been held, immediate appreciation has been shown by the rural population. Ploughing and sowing are not light and unskilled tasks, nor are they exhilarating. But there is an inborn instinct in the skilled land-worker which finds satisfaction in the field beautifully tilled, whether by the strength of men and horses or by mechanical methods.

### "Fellow-workers With God"

A simple plough set in the chancel arch, with the farmers or others ranged beside it, who request the Priest of their Parish to bless their winter's work of which the plough, there set, is the symbol, makes an immediate appeal to a congregation who know only too well what field service in winter means. The Pauline phrase "fellow-workers with God" has a direct application, and in a "Plough Service" this phrase has a definite value for spiritual consciousness.

In the Saxon Chronicle, August 1 is alluded to as Lammas Day. St. Oswald in his Sarum Missal gives it the same title. It is still so styled in the Prayer Book of 1662. It has continued there, although there is some difference of opinion as to the origin of the word Lammas and observance of the day, in any definite reference, has disappeared for centuries. If we accept the most probable derivation that the word is from the Saxon "hlaf," then the word must mean "Loaf-Mass."

This suggests the observance of the day as that on which the first loaf from the new harvest, commenced in the parish, was brought to the Church and presented for administration in the most sacred of Christian rites. The Minister of Agriculture . . . appointed mid-July for "Farm Sunday" on account of the early harvest (in England), in some degree recognising the suitability of an observance by the village churches as harvest commences.

On the Sunday following Lammas Day for morning or evening service the sheaf of corn first cut in the parish could be solemnly brought through the Church and placed where the plough had been on "Plough Sunday," and again special psalms, lessons, prayers and hymns could emphasise the recognition by the assembled folk of the Creator's goodness in the mystery of the earth's fertility.

It could scarcely be that the suggestions which are ventured upon in this paper, if carried out with imagination, carefulness and sympathy, could fail to stimulate in those whose lives are given to agricultural occu-

pations an appreciation of the relation of the Parish Church to the villages and the land. It would also give a new dignity to the oldest of vocations, in that it would help them to recognise that in tilling the soil they are employed by God for a fundamental service to their country.

—The Bishop of Salisbury; The Fortnightly, and reprinted from The Lantern.

## TWO PATTERNS

Human experience, for so long as human history is known, appears to prove that the cessation of hostilities in one war foreshadows only a time of peace in which to prepare for the next war.

Indeed, there are some who maintain that they see in the present course of events the shaping of the evil forces that will carry us into the vortex of a still greater cataclysm.

Yet, down the ages men have arisen who have announced themselves as mouthpieces of the Master of all Creation—God. They speak with startling unanimity of a Law called Love. This Law is the Law of Peace. Whether it be Moses or Buddha or Christ or Mahommed, each in substance has maintained that if man will use this Law to tune into the Infinite, then all the Power transmitted from God to Man will unite individuals and nations in God, and therefore in Love and therefore in Peace. Yet the secret of Peace defies mankind. The followers of each revelation divide themselves on the letter of the Law and lose the Spirit, which is the Power which generates Unity.

To-day two patterns of Peace are emerging. One is a materialistic geographical pattern, which in effect proposes that the victors in the present war will draw final boundaries for each nation, and raise up an association of nations as an international authority. This international authority will thereupon unite in punishing any nation which breaks its boundaries as an aggressor. This is Peace based upon political agreement. It is the pattern of Statesmen.

The other pattern might be called the pattern of the prophets of God. The idea is that each prophet has given a picture of God's pattern suited to a condition and an age. If, in a spirit of love and tolerance, the pictures are brought into harmony, then the true pattern of Peace

will emerge. This pattern will then transcend all national boundaries and all questions of colour, creed and race.

But the intolerant Christian will say Christ was more than a prophet. Christ was God. We are re-born in Christ. Can we associate with these lesser prophets? Then surely the Great God must reply: "Upon you who claim the greatest gift, the greatest responsibility lies. You do not have to destroy Buddha or Moses or Mahommed, nor do you have to destroy the eternal truths they revealed in order to magnify or justify Christ. I am the Father of all mankind. If you are of Me by the person and revelation of Christ, you are the brother of all My children. Go then to men of all faiths who worship ME, unite yourselves and go in tolerance and in love and fashion with them the pattern of the world order of God."—"The Lantern."

## Another War Casualty

The Melbourne Argus supplement gives the following sad description of life as it is in Brisbane to-day: "It's not much fun living in Brisbane to-day. The northern capital is virtually a barracks town, and the array of evils and abuses that have in varying degrees reflected war conditions in other capitals flourish there in accentuated form. Queenslanders are unhappy about the bad name their city is earning. Cafes overflow their waiting crowds into the thronged streets, while tired and depleted staffs endeavour to cope with the rush. The evils that go with these conditions are black marketing and profiteering, and they are rampant. Nobody deplores more than the normal inhabitants the rise of a new class of 'little Hitlers' from these conditions of scarcity and unquenchable demand. They are the 'take it or leave it and be damned' class. Shopping is an insufferable ordeal of indifference, sniffs, snarls and positive insolence. A soldier passing through from New Guinea encountered one of the city's good-time 'honeys.' He walked into a milk bar and was served by a girl with painted fingernails and a brand new accent. 'You don't mean to say,' she remarked to another girl, 'that you're going out with an Australian soldier.' He threw the glass of milk over the girl and walked out."

This is indeed sad reading. Brisbane, if this description of her present conditions be accurate, is indeed another war casualty.

Could it be said that New Zealand's main cities are exempt from this kind of life?

—Church Chronicle, Ballarat.